

many of His professed followers today. Many take for granted that by virtue of the fact that they profess Christ, and belong to some branch of the church, they have Christ in them, but their lives fail to prove it; this evidently was also the condition of things in Paul's day. He made distinctions in his salutations which indicate that he recognized two classes of Christians in the churches. The Corinthians he addressed thus:

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." He makes a distinction between those that were called to be saints and those that simply called on the name of the Lord Jesus. He speaks pointedly to the latter class in his first Epistle, surely those carnal, divided Corinthian brethren were not saints; not sanctified, but it appears that there were some saints among them.

The Ephesians he addresses thus, "Paul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Eph. 1:1. Here again two classes appear to be addressed, viz., the saints, and the faithful in Christ.

Eph. 3:14, 17, proves that all the Ephesian brethren had not yet received the indwelling Christ.

Paul says: For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Of whom the whole family in heaven and earth is named.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

That Christ may dwell in your hearts by faith.

Mark you, Paul says: "That He would grant you" implying that the strengthening of the inner man by His Spirit had not yet taken place in them.

The greeting to the Colossians is nearly the same as that to Ephesians, viz. "To the saints, and faithful brethren which are at Colosse," Col. 1:2. It is a foregone conclusion that the *saints* were faithful, hence Paul must have had another class in mind when he wrote *saints* and *faithful brethren*.

Paul also prays God that He would wholly sanctify his Thessalonian brethren. 1 Thess. 5:23.

He appeals to Timothy to accept complete sanctification. 2 Tim. 2:21.

He admonishes the Hebrew brethren to enter into the Holiest by the blood of Christ. Heb. 10:19, 20. This array of evidence ought to prove to the most skeptical that even in the primitive church there were many that had not grasped, or comprehended the mystery of abiding in Christ, and Christ abiding in them. "Christ in you, the hope of glory whom

we preach, warning every man and teaching every nation in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 2:28.) This was the burden of Paul's heart, perfection, sanctification, completeness, but all in Christ, not in men, except in so far as Christ abides in them. Some readers may object to the distinction made in this article between the *saints* and the *faithful in Christ Jesus*.

Some no doubt may be led to ask whether it is possible to be faithful in Christ, and yet not be a saint. The writer believes that it is, and he believes further more that the inspired word declares it both directly and indirectly, directly in the salutations already quoted and indirectly in the great, labored effort of Paul to get all the brethren to comprehend and accept the mystery of godliness or god-like-ness, viz., holiness.

It would indeed be difficult to find a higher commendation any where, about any body, than that which Paul gives about his Thessalonian brethren in the first verse of the first chapter of 1 Thess. and yet in the 3 chapter 10th verse he says: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." (Italics mine.) While the Thessalonians were *faithful in Christ* Paul intimates that there was yet something lacking in their faith, which needed perfecting, and in the 13 verse he states what it is. i. e. "to the end that he may establish your hearts unblamable in holiness before God." In the concluding verses of the 1 Epistle he pointedly prays God to *sanctify them wholly*. They were faithful loving patient brethren in Christ but not wholly sanctified, or not all saints in the true sense of the term.

Men may have great faith in the saving power of Christ, and be very faithful and true in their service to Him, and yet not have Christ abiding within them.

The great aim of most professors of Christ is to imitate Him in His life and character, but the purpose of Christ is that men should receive Him, and let Him be reproduced in them. God's thought is substitution not imitation. God does not want human imitation but divine-reproduction, or substitution, not self, but Christ, not human righteousness, but His righteousness, not our virtues, but His virtues. Men's righteousnesses are but as filthy rags in the sight of God. Isa. 64:6. If we employ a substitute we do not have to act ourselves in our own capacity; the man who employs a substitute does not go into the army himself, and just so, if we substitute Christ as our life we cease from the self-life, our own works, we then rest.

"Christ in us" implies that we are in a spiritual sense, dead, as the word puts it. Yielding up self in something like a farmer selling his farm; one day he owns

it and can do on it within legal limits what he pleases; he can help himself to all the fruit or vegetables, or grain that he may have on it, but the next day he sells it, delivers it to the new owner, and all his rights and privileges cease; he may often feel like going back for an apple, a pear, or a peach, but cannot do it because he has surrendered his rights. Just so is the soul that really surrenders self and receives Christ in the person of the Holy Spirit; this is what is meant by having *Christ in us*, it is self out, and Christ substituted. Self, (like the farmer,) may often feel like going back, but if the surrender is complete it can not be, it must be reckoned dead even tho it is very much alive.

Paul says: "Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11. Well if we were actually dead, or if every natural propensity were actually destroyed there would be no occasion for any reckoning about it. We must reckon whether we feel or not that we are dead, to sin and self, and reckon that we are alive indeed unto Christ, or that Christ is alive in us.

It is a blessed truth that Christ is for us. He died for us. He was buried for us. He arose for us and again ascended into heaven for us to intercede with the Father for us.

It is a more blessed truth that He is with us. "Lo I am with you alway even unto the end of the world." He does not say I will be with you, but I am with you alway, that is if we do what He has commanded us to do. With Christ in heaven and we left to the powers of hell alone we would soon lose sight of all He has done for us but lo, He is with us.

But it is still a more precious truth that Christ may be in us. This is the mysterious part about the whole plan of redemption, this is what distinguishes the Bride of Christ from all previous religions, Christ as God was with all the faithful in previous ages, but not in them. "Christ in you, the hope of glory" was the new revelation. Jesus says: He that abideth in Me and I in Him, the same bringeth forth much fruit. St. John 15:5. The kind of fruit we shall bring forth is given in detail in Gal. 5:22, 23.

Now dear reader, have you consciously come into the experience of having Christ in you? Have you received the baptism of His Spirit at any period of your life, knowingly, consciously, definitely by faith? Has there come a time in your life when you relinquished all rights to your self-life? If your life has been cold do you now love? If it has been stormy and fretful have you peace now? If you have been impatient have you long suffering now? If you have been haughty are you gentle now? If you lacked faith so you could not accomplish any real work for God, do you now